A

MORAL AND RELIGIOUS GUIDE

TO THE

GREAT EXHIBITION.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.
1851.

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GREAT EXHIBITION,

BY THE

REV. J. A. EMERTON, D.D.

"I believe it to be the duty of every Educated person to watch and study the time in which he lives, and as far as in him lies to add his humble mite of individual exertion to the accomplishment of what he believes Providence to have ordained."—*His Royal Highness Prince Albert.*

"On this great occasion, the character of the English nation, as a Christian people should be upheld. The opportunity afforded by an unprecedented concourse of strangers from every quarter should be diligently, and at *any cost* improved, not merely for the encouragement of mechanical industry, but under the Divine blessing, for the diffusion of sound Christian principle among all nations."—*Bishop of London.*

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PREFACE.

The compilation of the following pages has been principally induced by the desire of circulating some of the suggestions of the writers for the Prize Essay previously to the opening of the Exhibition on the 1st of May, after which many of them would be deemed unavailing.

The circumstance which led to the offer of a Prize for the best Essay on the *Moral and Religious Tendency of the Union of all Nations at the Great Exhibition* will appear from the letters at the commencement of the Pamphlet.

The anticipations of the advantage of drawing the public attention to the subject in this way has been already more than realized, and the proposer would be fully satisfied even if no other benefit should hereafter accrue, but he looks forward to the publication of the Essay which the Adjudicators may deem most deserving, as likely from the great talent that has been already exhibited, to be attended with most gratifying results.

Had the recommendations of the Bishop of London

to his Clergy, and the intentions of other Societies appeared previously to his having obtained the approbation of His Royal Highness to his suggestion, the Proposer of the Prize would not have deemed the latter part of the thesis necessary, as the plans laid down by his Lordship and the various Committees embrace almost every point that can be made available for the object in view; still, as many suggestions have come before him in the perusal of the Essays already sent in which may possibly be of some utility, he deems it to be his duty to others, as well as to the Writers themselves, to place them before the public. On a future occasion he will enlarge the selections, which the candidates may claim if they please, as soon as the Prize is adjudged: This will enable each candidate, although he may not have been the successful one, to act upon the admirable advice of his Royal Highness Prince Albert, viz. "to add his humble mite of individual exertion to the accomplishment of what he believes Providence to have ordained," and "under the Divine blessing to labour as much as in him lies for the diffusion of sound Christian principles among all nations."

LETTER TO ———

Sir,

Since I had the pleasure of meeting you at the Goldsmith's Hall, I have thought much of the subject of our conversation there. It has always appeared to me that public opinion, more especially that of the religious portion of the public, should be more directed to the moral advantages to be derived from the Union of all Nations at the Great Exhibition. In order to effect this in some degree, it would, I think, be well to offer a certain sum, say One Hundred Guineas, for a Prize Essay upon the subject.

There are hundreds, perhaps thousands of the community, comparatively indifferent to the thing in a commercial point of view; but once convince them the moral welfare of their fellow creatures, and more especially the glory of God is to be promoted, all their best feelings will be at once aroused, and their most strenuous exertions secured. I am quite ready to undertake all the arrangement of the matter, and raise the sum for the Prize or Prizes, if you can secure the approbation of His Royal Highness Prince Albert thereto; if you have any difficulty in procuring this, you will perhaps be able to suggest to me the best means of carrying out the plan so as to be most serviceable to the cause which you have so much at heart,

I have the honour to be,

* * * * * *

1, Old Palace Yard.
October 23*rd*, 1850.

Dear Sir,

I pray you to excuse my not having answered your note at an earlier period, I delayed doing so that I might have an opportunity of conveying to you a definitive opinion in the matter.

I have this moment received a communication from the Hon. Colonel Grey. It appears that His Royal Highness sees no objection whatever to your excellent proposal; but His Royal Highness thinks there might be some inconvenience if the awarding of the Prize proposed were to be undertaken in any way by the Royal Commissioners, and it appears to him that if carried out, the proposal should be kept perfectly separate from all matters coming under the consideration of the Commissioners, and that those who give the Prize are the proper persons to award it.

I think the question and the motto quite perfect.

Believe me,

Very truly yours,

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Advertisement.

THE GREAT EXHIBITION PRIZE ESSAY.

One Hundred Guineas will be given for the best Essay on the following subject: "In what respect is the Union of all Nations at the Great Exhibition of 1851 calculated to further the Moral and Religious welfare of Mankind, and thus conduce to *the Glory of God;* and in what manner may we, as individuals and as a nation, most effectually promote this object?"

ADJUDICATORS.

The Rev. Richard Michell, B. D., Public Orator of the University of Oxford.
The Rev. Robert Walker, M. A., F. R. S., Reader in Experimental Philosophy of the same University.

The Essays are to be sent to the Umpire, the Rev. Dr. Emerton, Hanwell College, Middlesex, on or before the 1st of May, each containing a Latin motto, with a sealed letter having the same motto and the name of the writer inscribed, which will not be opened until the adjudication has been made.

The successful Essay will become the property of the donor of the prize, who will likewise claim the liberty of printing any suggestions or extracts from the other Essays which may be deemed of public importance.

A

MORAL AND RELIGIOUS GUIDE

TO

THE GREAT EXHIBITION.

Suggestions.

1. That her Majesty the Queen, of her own gracious will and pleasure, be pleased to grant a free pardon to some prisoners who are the victims of misfortune rather than of crime, and thus fill the homes of her subjects with rejoicing and bring down upon herself and her people the blessing of Him who said, "I was sick and in prison and ye visited me: inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

2. That the members of both Houses of Parliament resolve, as far as possible, to enter into no business which has a tendency to cause strife and contention; that after having by mutual concessions agreed to some financial scheme which may carry them through the session, the leaders of all parties devote them-

selves to the cultivation of those mutual good feelings which shall enable them hereafter to unite in measures calculated to promote the lasting welfare of their common country.

3. That the ministers of Religion of all denominations lay aside for a time the enforcing of their peculiar tenets, and adhere to those grand principles of love to God and love to man which constitute the foundation of our holy religion; that they, both by example and precept, inculcate on their respective congregations the things which make for peace, that it may be said by those who visit us from every clime, "See how these Christians love one another."

4. That our religious societies, in their annual meetings as well as in their general proceedings, act upon the same principles, and be ready to hold out the hand of communion and good fellowship to all those engaged in the same cause, although not pursuing exactly the same means.

5. That there be a general determination by the members of every family, who have been from any cause estranged from each other, to meet in this temple of peace; and that a year, when nations are holding out the hands of brotherhood to one another, shall not pass without children of the same parents and participants of the same blood, being once again bound by the ties of affection and good feeling.

6. That there be a universal resolve to entertain with respect and scrupulous care the strangers who may visit us; that every one feel bound in honour to protect them from injury, and to aid them when necessary by all the means in his power; so that all may take back to their homes, not only an admiration of our country, but the highest regard and esteem for its inhabitants.

7. That the whole be consecrated at the opening on the 1st of May, by some significant, though simple acknowledgment that this work, which is so marvellous in our eyes, is "the Lord's doing;" that shall lead those who might be ready to exclaim with the haughty king of Babylon, "Is not this great Babylon that I have built," to agree with him when his reason returned; and say, "I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom from generation to generation."

At the opening on the 1st of May let a Flag of large dimensions be raised, having upon it the Inscription, Glory to God in the Highest. It would add to the effect if, at the moment it was elevated, all the other flags representing the various kingdoms

and nations of the Earth were lowered and again raised when affixed in its place. This might be repeated, if thought advisable, every morning.

The most religious mind would be thus satisfied, inasmuch as it would be almost a literal fulfilment of the prediction, "All kings shall fall down before Him, all nations shall do him service," whilst there is no one, be he Catholic or Protestant, Greek or Jew, follower of Mahomet, or disciple of Confucius, who would not join in the adoration of his God.

It would surely be no inappropriate means towards this end to dedicate the Industrial Exhibition, at its opening, to the Great Disposer of all events, and for the whole assembled multitude to unite in one song of praise and thanksgiving to Him that he has put it into the mind of Royalty to conceive, and the wealth, the enterprize, and the industry of the world, to carry out a plan so calculated to promote universal peace, and cement the union and brotherhood of man, thus realizing the prediction of the Psalmist, "The kings of Tarshish and of the Isles shall bring presents, the kings of Sheba and Seba shall offer gifts, all kings shall fall down before Him, all nations shall serve Him."—*Psalm* lxxii. 10, 11.

Let a sacred inaugural service be appointed for the opening, and let the soul-stirring chorus and the glorious procession, bless the eyes and gladden the hearts of the representatives of every class, that they may retain to their dying day a holy impression of a dazzling vision, and of entrancing harmony; the vision not set before them for this world's glory; the harmony not poured forth in this world's praise; but as an aspiration to Him whose is the earth, and the fulness thereof, the world and they that dwell therein.

Let sacred inscriptions be placed on the running galleries, and over the stretching aisles, which may by their general character suggest to the visitor serious and holy thoughts. Among these legends we should suggest the following:—

All things are thy servants.

We would suggest, that as at the close of many important enterprises, games in ancient times, orders of knighthood in later years have been founded, so some such institution, although more in conformity with the spirit of the times, should be instituted to memorialize the Union of all Nations at the Great Exhibition.

Let it be Man's to render the glory and the praise where it is due; no fitter opening could there be for the Nations' Peace-Temple than its blessing and its dedication to God. The banners of war are blessed; surely then the shrine of peace is self-consecrated in its fulfilments and its objects.

Let strife with its exciting and its attendant passions be forgotten amid the peaceful minglings and generous rivalry of the Nations.

Let generous candour and high-souled rejoicings in the excellence of others take their places in men's minds within the walls of the Crystal Palace.

Let us show our regard for the Sabbath, and let the strangers see that with untiring industry, social order, with prosperity and the cheerful enjoyment of all good things—the children of Britain bow down in humble worship and praise before Him whose "Yoke is easy and whose burden is light."

All religious dissensions, divisions, bickerings, and disputes should be laid aside.

Our Sabbaths must be better kept.

Our Sunday markets and trading must be discontinued.

There should be a gathering of all the Friends of Temperance and Sobriety.

We must treat our foreign Visitors with the same distinguished kindness as we do our most esteemed relations and friends when they visit us.

Not only must we ourselves deal honestly with them, but be watchful that no impositions be practised upon them by others; that no advantage be taken of their ignorance or incautiousness.

We must strive in every way to gratify their legitimate curiosity.

Facilities must be given to them for inspecting our national Buildings and Institutions, for visiting our great factories and workshops, and of unfolding to them our mechanical contrivances and ingenuity.

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1. SUITABLE and secure accommodation should be provided for the numerous visitors expected.

2. Great care should be manifested by the commissioners and the legitimate authorities with regard to any additional places of public amusement, especially in the immediate vicinity of Hyde Park.

3. Police arrangements should be conducted with great wisdom and efficiency, in order that bad characters may be watched, and not suffered to en-

trap and morally to injure and ruin many who may visit us.

4. Urbanity and kindness should be shown to those crowds of Strangers from all parts of the world who may visit us.

5. Editors of important and influential Journals should spontaneously, and from a sense of duty, lend their aid.

6. Special intercourse should be promoted with Christian Foreigners.

7. Reading rooms should be established in various parts of the metropolis, for some months, say from May until October, which may be largely supplied with domestic and foreign periodicals, especially Christian miscellanies.

8. Lectures and religious services of a special character should be secured periodically during the Summer and Autumn, conducted by enlightened men, and superior ministers and professors in the various continental languages.

9. Intelligent and wise missionaries might most advantageously be employed among numbers of Foreigners visiting us.

10. Concise, pointed, and evangelical Tracts and small volumes plainly exhibiting the *essential* features of Christianity should be extensively circulated among Foreigners.

11. The Holy Scriptures in various languages might be largely communicated to Foreigners visiting us, and should, if possible, be gratuitously tendered.

12. Special meetings should be convened for prayer to Almighty God that he would accompany the moral and Christian instrumentality which may be in operation with "His rich blessing."

The Exhibition of the Works of Industry from all Nations should be on our part reciprocated by an exhibition of acts of philanthropy *to* all nations.

Our visitors should see that in offering them hospitality our desire is to profit them, and not alone to be profited by them.

It is our duty to provide the due mental occupation of all who attend the Exhibition.

Eloquent lecturers should be employed upon the subjects of the Great Exhibition, not only in London, but in the principal cities of Great Britain.

Arrangements should be made for holding Public provincial meetings once or twice a week in all parts of England, Scotland, and Ireland during the approaching Exhibition.

LET the high minded Editors of our leading daily and weekly Journals step forward and concentrate their energies in aiding the noble undertaking of the present year, and by the lucid and comprehensive views which they form, by the contest with ignorance, prejudice and bigotry which they wage, by the spirit of manliness, urbanity and generosity which they discover, enlisting themselves on the side of peace, warring against all that is wrong, and endeavouring to promote all that is good, they will most materially subserve not only the cause of order and advancement, but also of religion and morality.

WE must exhibit to the nations assembled on our shores the genuine fruits and effects of our religion, if we hope to produce any lasting good upon their minds.

The respective national characters of our visitors should be kept steadily in view in any attempt to benefit them.

A nicely bound Bible in his native language should be presented to each stranger who occupies space in the Exhibition.

There should be a strict observance of the Lord's Day.

A spirit of Christian forbearance and love should shine through our whole conduct.

Of all the means we can employ, supplication to the Throne of Mercy is the most powerful and the most sure.

Let an Inscription be written over the entrance of the Exhibition in these or similar words,—"Let there be no strife between me and thee, for we be brethren."

Let a small pamphlet or tract be given to each of our Foreign Brethren manifesting our desire and prayer to God for his eternal welfare.

As Individuals.—We must cultivate in ourselves and encourage in others a feeling of universal charity and holy reverence for the brotherhood of man.

We must hold the peculiar characteristics of creed and custom attaching to our stranger guests inviolate and sacred, and do nothing in act or deed to sever the links of a divine philanthropy.

We must respect their peculiarities; assist in protecting their persons and property from contumely

and spoliation; unite for their advantage in social meetings.

We must encourage the efforts and cheer the labours of our own artizans and mechanics.

As a Nation.—Our police, sanatory, and protectionary arrangements will require to be so systematic and complete in their operations as to afford a pledge of safety and a staff for reliance (not merely to visitors and within the sphere of attraction), but to every household in and about the metropolis.

Similar friendly aid should await them at the scene of action, to protect them from the rapacity of the greedy extortioner, and the cruel frauds of the practised swindler.

Let the reproach that has hitherto attached to us and excited the indignation of intelligent foreigners of taxing our places of public resort, and exposing visitors to the petty exactions and too often insolent bearing of public functionaries, be at once as far as possible removed.

In addition to the efforts devised by numerous bodies of professing Christians for carrying on a series of devotional services in the different Churches and Chapels in and around London, amusements of a rational and interesting character should occupy the inventive faculties of benevolence, and direct the craving after excitement (which so often seeks its

pure and unholy gratification) into pleasing and profitable channels.

We must take care not to shock the foreigners' sense of propriety, or to come below the standard of merit in those things in which they excel, and that we do our best towards the improvement of their character in those points wherein they fall short of our attainments.

We must let the foreigner see that if there be a more marked separation in this country between the highest class and those below them, it does not arise from any improper or unworthy motives on either side, but only from a forwardness to show respect to those who have well deserved it.

Let there be manifested in our intercourse with our visitors, a calm, deliberate, and fervent support of our principles, such as may convince them that they do not merely lie upon the surface, but have taken deep root in our hearts; that they are adopted not only as a profession, but also as a rule of daily life.

Let us be careful to show that the paramount regard we have for the inward workings of Christianity does not lead us to the disregard of outward acts of worship.

It should be our earnest desire and hope to lead to the exclamation, "Happy are the people that are in such a case, yea, happy are the people who have the Lord for their God."

We should amplify and apply more generally the plans proposed by the Society for Christian Knowledge in connection with religion.

St. Paul's, Westminster Abbey, and all the principal churches should have on the Sunday, one or two additional services.

Reading-rooms for the members of each nation, or if that were too much to attempt, a general one for all foreigners might be made the means of much usefulness.

We should endeavour to learn from our visitors themselves, what we could do to interest them, and ascertain from the more cultivated foreigner what would be most suitable to their feelings, as well as most adapted to the wants of his less educated countrymen.

We should throw open to their inspection, as far as possible, our National Institutions, our Hospitals, Alms-houses, Asylums, Public Schools and Universities, Courts of Law and Houses of Parliament, that observers may, by a conviction of their usefulness, be led to emulate them in their own lands.

Every effort should be made by individuals, and

by those in authority, who in such matters for the time being represent the nation, to evidence in the most public manner, how highly we reverence the Sabbath day.

We may place over the area assigned to the Bible Society, some such inscription as the following:—The Charter of human liberty—The Book by which England has become great.

Christian ministers going up to the Exhibition from the country, may perform the part of temporary missionaries. They should take up their quarters at foreign hotels, or at the establishments likely to be frequented by foreigners, and be provided with a supply of the Bibles and Prayer Books in the various languages they may require, as well as suitable tracts from the various societies.

As without God's blessing, nothing is strong, nothing is holy; we should lift up constant unwearied prayer to Him, that he would graciously look upon his servants, and enable us all so to let our light shine before men, that we may glorify our Father which is in heaven.

The principal ways by which we may diffuse amongst our fellow-creatures the knowledge of Him from whom they came, are the extension of religious accommodation on the Sunday, and the establishment of additional services in foreign languages.

Men should be appointed fitted by their discretion and attainments effectually to discharge such an office, to assemble the crowd of loiterers, or passers-by, and disseminate amongst them a better and a purer creed.

Let our character as a religious people fully display itself—let it be seen that we receive in sincerity, and bow in submission to the ordinances of God—for this is "our wisdom and our understanding in the sight of "the nations, who shall hear all these statutes, and "shall say, surely this great nation is a wise and an "understanding people."

A special form of prayer should be composed, imploring the superintending and directing care of God at such a peculiar crisis, and supplicating the Disposer of all events, in his mercy, to bless the whole scheme for the furtherance of his religion amongst mankind and the advancement of his own glory.

Every facility should be offered, and an invitation given for mutual intercourse and conference between the members of the Universal Church, who will now be brought closely together, and thus exhibit some-

thing like a visible manifestation of that spirit of unity and concord by which we are accustomed to pray that we may be animated.

As individuals, we must follow the steps of Him to whom the meanest of our race were objects of benevolence; we must uphold the forlorn and soothe the wretched; act less upon interest and more upon principle; less with our lips and more with our lives; make the Bible the basis and cupola of our religion; the Alpha and Omega; the first and last; do justly, love mercy, and walk humbly with our God.

Let every one from the highest to the lowest, while sharing in, or contributing to, the general entertainment, remember, and show that he remembers, the reverence due to the King of Kings. Let all public arrangements be made with a view to this. Let the Gates of the Exhibition be kept closed on the Sabbath; let us not hear of places of amusement thrown open on that day, or cheap pleasure excursions advertised.

Let it rather be our friendly aim to invite our

visitors to entertainments suited to the Day, to provide food that shall nourish their immortal souls, to sow seed that will procure for them a Harvest of Peace at a time when this World with all its grandeur shall be but Vanity.

Some good might be done by publishing in different languages extracts from such Essays as seem likely to diffuse a sober and serious tone through the public mind.

Let it be often remembered that this vast multitude, composed of all nations, shall one day meet again to form part of a greater concourse in obedience to the summons of a mightier Prince.

In order to procure a blessing on the Exhibition let ardent aspirations arise from every heart to their common Creator through their common Saviour, for the best of blessings on the strangers and the great City they have come to visit.

Let religious services be appointed for the express purpose of supplicating Divine aid, of procuring the shield of Omnipotence against the unavoidable temptations of the scene, as well as against those unsuspected dangers which everywhere lurk around us.

We may promote the object in view by our hospi-

tality, our integrity, and our piety. Let the warm grasp of friendship's right hand be felt by the stranger even although he be a rival, let the beam of welcome meet him from each eye, and the proverbial open door and ungrudging board of British Yeomen cause forgetfulness of his far-off home. Let each man add to the dogmas of his particular creed that of the Indian hospitality.

Let this event lead us as a nation to feel thankful for the lofty position which our beloved country undoubtedly occupies in the scale of nations, that while other nations have been distracted by intestine wars and discord, England alone has remained steady and secure.

Let the affectionate parent while leading his little wondering group from one attractive display of art to another, turn their ductile minds to Him by whose gracious power each workman derived the materials modified by the skill he gave of his beautiful workmanship—pointing to the contribution of the sable sons of Africa teach them to turn with an eye of pity

to that benighted and enslaved race—to breathe a prayer for a happier lot for them on Earth, the prelude to an unalloyed eternity in Heaven.

Let us as far as in us lies, bring about a godly union and concord among ourselves, act with an unity of purpose—combine as a nation to bring the influences of Christianity to bear upon those who are to come among us, by laying aside our jealousies and rivalries, by putting out of sight our minor differences, by abstaining from attempting to make proselytes to our own peculiar external system, and by going to work on the broad principle of Christian love.

Let every individual set aside his own peculiar views, and give all his energies, by the propagation of those truths which Christians hold in common, that we may cause the Great Exhibition of 1851, to be remembered hereafter rather on account of the religious results which shall have proceeded from it, than of its political or commercial consequences.

The first means which naturally suggests itself, and which gives power and efficacy to all others, is prayer.

Let the great coming convocation be made the subject of private, family, and congregational prayer, for the outpouring of the Holy Spirit—that the spirit of love and concord may be poured out upon all who are there assembled.

Another means of promoting the glory of God, is the preaching of the Gospel.

The power of a consistent example will be another means of promoting those high Christian ends in the approaching union.

Let every Christian who attends the great coming Jubilee, resolve to do *something* for God.

Let the coming confederation lay the foundation of a moral telegraph, by which the whispers of peace will be transmitted round the globe—the electric spark of love circulating through distant and divers nations, and linking hemispheres together in a holy and indissoluble brotherhood.

To take the fullest advantage of the present time of joy would be to give to every visitor some token of solicitude for the furtherance of his immortal interest, and for this service the Christian Church should appoint a committee to receive the contributions of every Christian in Britain that the successful

Essay may be printed, and either given to every foreigner or sold at a very low rate that every visitor may return to his land not only convinced that our nation is highly industrial, enterprizing, and wealthy, but that we possess the character and tenderness of that Glorious Being who designs and executes all things for the happiness of others.

It would materially serve the good cause if Lectures could be given on scientific subjects by good and wise men every evening, who would explain the works of God and their perfect adaptation to man's wants.

Individual Christians can assist the spread of moral improvement by giving their support to the general cause, and by contributing liberally to the funds appropriated for that purpose.

I WOULD suggest:—

1. A Religious Committee be formed in connection with the Great Exhibition.

2. The whole of the Essays sent to the Umpire be submitted to the committee, with the view to their deciding on the benefit of the suggestions comprized in them.

3. A series of Tracts and Pamphlets for the Jews,

on the Observance of the Sabbath, America and the Slave Trade, on the Evidences of the Christian Religion, &c. &c. Lectures for the Jews, Pagans, Mahometans, &c. Places of Worship for visitants, native and foreign. Religious Book Depots. A cheap Journal giving an account of all the natural productions displayed on the Exhibition.

Rooms for Religious Newspapers and Religious Magazines. Public Meetings for the discussion of important subjects connected with the Exhibition, &c.

Oral Instruction in matters of Religion to Foreigners.

The expenses of the Committee may be defrayed by a little determined exertion on the part of the Ministers of Religion in the neighbourhood of London.

In addition to the steps taken by the Society for Promoting Christian Knowledge, it may be suggested—

That short tracts should be written expressly for the purpose of calling the attention of those who will attend the Exhibition, to the opportunities which it affords for their spiritual and mental good.

These tracts (which ought to be written in various languages), and, if possible, by authors in their own

language, should have two objects above others in view—

1. To awaken in the minds of their readers, feelings of thankfulness at the present tranquil state of the world, particularly in England, of which the Exhibition is a striking evidence, and for that freedom from suspicion and jealousy which has been evinced throughout the whole plan, but especially, reminding them of the goodness and beneficence of God, so that when they come to see all the prodigies of nature and art collected together in one place, they may move amidst them with wondering and delighted eyes, but with a thankful and devout heart.

2. To call upon each class of society to exercise those duties towards foreigners and towards each other which respectively belong to their station in life. The rich, or comparatively rich, to exercise hospitality towards their equals, and to be liberal and considerate towards those foreigners whom circumstances may cause to be in need of their assistance.

The lower orders not to be quarrelsome with their foreign neighbours, nor to be jealous and suspicious of them—not to make a gain of them, and overreach them, but welcoming them as guests, to treat them with kindness and forbearance, endeavouring to make them as much at home as they can be in a strange land, and content themselves to suffer some little self-

denial and inconvenience, in order that their visitors may be more comfortable during their stay in our land.

For the sake of England's good name, if not from higher motives, in order that strangers may not take back with them an evil report of the land, it is incumbent on all to exhibit a manly, honest, generous, straight-forward, as well as thoughtful, virtuous, devout, and Christian character; that when they compare what they see of our social and religious state with that left at home, Englishmen may not suffer by the contrast.

Whilst we learn from the union of nations to value peace, we must thank God for it, seek to prevent discord in every possible way; pray that the course of this world may be so peaceably ordered by his governance, that his Church may serve Him in all godly quietness, through Jesus Christ our Lord.

Let every Englishman consider each foreigner as his guest, and no more behave with rudeness or abruptness to him, still less be guilty of fraud or deceit towards him, than he would to his most valued friend.

Let no society be formed for the purpose of spread-

ing peculiar religious opinions, but let the effect of our opinions be manifested in our individual behaviour. Let notices be fixed up in various hotels and other places to which foreigners are likely to resort of the various places in which Divine Worship is performed in their language, or according to their particular forms.

Let each man amongst us consider that the honour of his country is at stake, that one fraud makes more impression than many just actions, that every stranger will speak of our country according to the treatment which he experiences in it, and that if we have any love for our country, any desire that her name should be respected among civilized nations, any wish that her laws and her religion should be regarded as superior to those of other countries, we must manifest by our conduct our sense of the responsibility we are under to act with honour and uprightness to those who have proved their confidence in us by accepting our invitation. Never let us forget the peculiar circumstances connected with this great union, and that it is our duty to make it in every way in our power conducive to the glory of God, and to the moral and religious welfare of mankind.

In commemoration of the Union of all Nations at the Great Exhibition, let a Medallion be struck, having on the obverse side, the Heads of Queen Victoria and Prince Albert; on the reverse, The Crystal Palace, with the inscription Glory to God at the top, and Peace on Earth at the base: which may be purchased only at the Exhibition, and worn by every visitant there.

This would not only be a mark of the devotion and loyalty of the wearer, but a perpetual memento to himself and others of the sentiments which he carries within his breast.

Glory to God, will then, indeed, be seen in every portion of the building, and Peace on Earth have its thousands and tens of thousands of advocates.

For a lasting memorial of this mighty undertaking and gratefully to hand down to the remotest generations in every country the name and virtues of the noble Prince from whom the scheme first emanated, let the visitors of every nation offer a premium for the best poem in their respective languages to be dedicated to his Royal Highness Prince Albert the worthy Consort of Her Most Gracious Majesty Victoria,

ENGLAND'S BELOVED QUEEN.

Early information from the Secretaries of the various Societies, and suggestions from Individuals will be thankfully received, by the Umpire of the Prize Essay, the Rev. J. A. Emerton, Hanwell College, Middlesex.

CHURCH COMMITTEE OF 1851.

PRESIDENT.

The Right Hon. and Right Rev. the Lord Bishop of LONDON.

VICE PRESIDENT.

The Archdeacon of MIDDLESEX.

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Kuper, Rev. Dr.
Mackenzie, Rev. Henry
Mudry, Rev. J.
Murray, Rev. T. B.
Rodwell, Rev. J. M.
Villiers, Hon. and Rev. H. M.
Wordsworth, Rev. Dr.

In the Charge which I delivered to the Clergy of my Diocese, early in November last, I adverted to the Great Exhibition of Works of Art and Industry announced for the year 1851, and to the unprecedented influx of strangers which it would bring into this metropolis, not only from the British dominions, but from all parts of the world, and especially from the continent of Europe. I remarked that it was for others to consider in what way that vast multitude should be provided with lodgings and the conveniences of life, but that it was certainly a duty incumbent on the ministers of the Gospel to devise, if possible, some mode of furnishing them with the means of attending the public worship of God, and of profiting by the opportunities of the Christian Sabbath.

In accordance with these views I soon afterwards appointed a Committee of Clergymen to consider the whole subject, and I have now received from them a report, expressing in the strongest terms their conviction that strenuous efforts should be made by the members of the Church, both laity and clergy, to meet the exigencies of an occasion without a parallel in the history of this Church or nation.

There is a legal objection to the celebration of Divine service in foreign languages in parish churches and chapels, but the objection does not apply to proprietary chapels, school rooms, and other unconsecrated buildings.

The Committee, therefore, have recommended that a fund be raised in aid of the following objects :—

1. To assist the Clergy in providing additional services in English wherever they are rendered necessary by the influx of strangers, and cannot otherwise be supplied.
2. To aid the incumbents and ministers of certain parishes and districts, conveniently situate, in engaging temporary curates or lecturers able to officiate in the chief languages of the continent, it being understood that the ordinary service shall in no case be suspended or superseded.
3. To give assistance to such parochial clergymen as desire it, in fitting up or hiring rooms, to be employed for divine service, or for holding friendly intercourse with foreigners on religious subjects.
4. To adopt means for making known to foreigners the depositories in which bibles, prayer-books, &c., may be obtained, and the churches, chapels, and lecture rooms, in which divine service is celebrated in foreign languages, or for the special benefit of strangers.

The Committee would have included among the objects of the proposed fund the distribution of bibles, prayer-books, and religious tracts in various languages, gratuitously, or at cost price; but these objects will be satisfactorily provided for by the Society for Promoting Christian Knowledge. I may add, that to assist foreigners imperfectly acquainted with our language in following the services of the Church, the Society is printing prayer-books in double columns, with English on one side and French or German on the other.

The Church Exhibition Committee will continue their labours, and have other measures under their consideration for promoting the spiritual welfare of our visitors, and for preventing or lessening the moral evils to which large heterogeneous assemblages are peculi-

liarly exposed. To promote these important objects, at this critical period, I am persuaded that the members of the Church will cordially and liberally contribute. They will be sensible that on this great occasion the character of the English nation as a Christian people ought to be upheld; that the office of the Church of England as a true witness of the pure faith of the Gospel should be presented visibly to the eyes of Europe, and that the opportunity afforded by an unprecedented concourse of strangers from every quarter should be diligently and at any cost improved, not merely for the encouragement of mechanical industry, but under the Divine blessing for the diffusion of sound Christian principle among all nations.

C. J. LONDON.

London House, December 30, 1850.

Subscriptions may be paid to any member of the Committee; to Messrs. Herries, Farquhar, and Co., 16, St. James's-street; at the depot of the Christian Knowledge Society, 4, Royal Exchange; or to G. C. Silk, Esq., Office, Pall Mall.

The members of Lloyd's have passed the following resolution:—"That during the period when the Industrial Exhibition is open any foreign visitor presenting a recommendatory certificate from a British Minister, Consul, Vice-consul, or an agent to Lloyd's, shall have admission to the merchants' room during the hours of business—viz., from 9 a.m. to 6 p.m." As foreign visitors will thus be afforded the opportunity of gratuitously perusing the various newspapers of their respective countries, which are received by every mail at Lloyd's, it may be well to have their attention drawn to the easily obtained recommendation which will entitle them to the privilege to be derived by this act of liberality on the part of the members at Lloyd's.

ADDITIONAL CHURCH SERVICES.

The committee appointed by the Bishop of London to take measures for affording the numerous visitors of the metropolis this year the opportunity of attending public worship according to the ritual of the church of England are proceeding in their inquiries and arrangements for that purpose.

On Sunday, the 4th of May, a sermon will be preached by his Lordship, at St. Paul's Cathedral, on the occasion of the opening of the Exhibition.

The incumbents of many parishes and ecclesiastical districts have informed the committee that they will be able to provide means of public worship for any probable influx of strangers acquainted with the English language. They will give additional facilities to strangers of attending the ordinary services, and institute, if necessary, extra services in their churches, or open schoolrooms or hired buildings for divine worship. In some cases assistance towards meeting the expense will be required from the funds at the disposal of the committee.

Offers of assistance have been received from 33 clergymen—either Frenchmen or Germans by birth, in English orders—or Englishmen well acquainted with the languages of the Continent. It appears that in churches and consecrated chapels the liturgy can only by law be read in English; but seven unconsecrated or proprietary chapels have already been placed at the disposal of the committee for extra services in foreign languages. Brompton Chapel, Kensington, has been engaged for a French service, and St. Mary's, Park-street, Grosvenor-square, for German; the arrangements for other chapels have not yet been completed.

As the attention of foreigners will be especially directed to our cathedral service, the authorities of St. Paul's and Westminster Abbey have it in contemplation to provide, if possible, additional means or opportunities of attending public worship in those magnificent edifices during the Exhibition.

To assist foreigners in following the services of the church, the

Society for Promoting Christian Knowledge is printing editions of the Book of Common Prayer with English and French, or English, French, and German, in parallel columns. Copies of these useful works will be widely circulated by the committee.

At the request of the committee the vicar and churchwardens of St. Martin's-in-the-Fields have agreed to open St. Martin's Church for a course of evening lectures, to be delivered once a-week during the Exhibition by some of our most eminent divines. The names of the preachers and the subjects of the lectures will be announced as soon as they are determined.

For the benefit of strangers a guide to places of public worship will be printed, containing a list of all churches, chapels of ease, and proprietary chapels, with the hours of divine service in each.

A number of tracts suitable to the approaching occasion have been prepared by the Society for Promoting Christian Knowledge, and effective measures will be employed to circulate them, and to offer Bibles and Prayer-books, both in English and Foreign languages, at a cheap rate. A convenient depository will be formed at Knightsbridge for that purpose.

To promote friendly intercourse with religious foreigners it is proposed to hold a weekly meeting, and to open one or two reading rooms, in which foreign pastors and other strangers, properly introduced, will have the opportunity of meeting the clergy, and in which a register of addresses will be kept. A reading room has already been engaged in the parish of St. Pancras. A special committee has been formed to make these arrangements.

The above are some of the measures adopted by the bishop and clergy of the metropolis to give foreign visitors a friendly reception, to provide them with the means of public worship, and to counteract, as far as possible, the moral and spiritual evils arising from a large and miscellaneous assemblage of strangers, including many of the worst and most dangerous characters, not only of other countries, but of our own.

THE FOLLOWING REPLIES AMONGST MANY OTHERS HAVE BEEN RECEIVED IN ANSWER TO ENQUIRY ON THE SUBJECT.

Society for Promoting Christian Knowledge,
67, Lincoln's Inn Fields, London,
February 5th, 1851.

Rev. Sir,

In reply to your letter of February 3rd, I have the pleasure to inform you, that this Society has voted a grant of £500, towards the object of affording additional Church-service, and other spiritual benefits, in behalf of the strangers who may be expected in London in the ensuing Spring. The exact mode of appropriation of this sum, I am not enabled to state; but it will be placed at the discretion of "The Additional Church-service Committee for 1851."

I may add, that besides this effort, the Society has undertaken some duoglott and triglott editions of the Prayer Book. These Books having the English and German, or English, French, and German, in parallel columns. The Society will also provide Foreign Bibles and Tracts, at a very cheap, (and, in some instances, almost nominal) rate.

Some Tracts on the Permanent Catalogue are now in the course of Translation into French, German, Italian, and Spanish.

I enclose you a printed notice of the Society's proceedings on this important and deeply interesting subject.

I thank you for the extract in type, which you have sent, and am

Rev. Sir,

Your very faithful servant,

THOMAS B. MURRAY, *Sec.*

Rev. Dr. Emerton.

British and Foreign Bible Society,
LONDON, 10, EARL ST., BLACKFRIARS,
February 4th, 1851.

SIR,

The Committee have had the matter of the Exhibition under consideration for some time past,—we have obtained space for the Exhibition of our Version in the Crystal Palace; and we are now arranging for Depots, in various parts, so as to bring the Holy Scriptures before the numerous classes, both of Englishmen and Foreigners, who are expected to visit the Metropolis this year. We have also issued an appeal, of which I send you a copy, as we feel that our work is most important at this crisis of our country's history.

I am, Sir,

Your's very respectfully,

W. FLETCHER, *Asst. Sec.*

Dr. Emerton.

Christian Instruction Society,
60, PATERNOSTER ROW,
February 6th, 1851.

DEAR SIR,

Enclosed are notices 1, 2, 3, denoting a succession of meetings which have been, and are to be, held on the subject referred to in your note.

These meetings are not connected, except indirectly, with our Committee. If anything arise out of the Conferences or Committee, it will be attempted independently of our Society.

With respect to the Christian Instruction Society itself, we have not anything specifically before us. We shall watch our opportunities, and if any additional efforts for out-door or tent preaching can be attempted, we shall avail ourselves of them as they arise.

I am, Dear Sir,

Your's respectfully,

ROBERT ASHTON, *Sec.*

Rev. Dr. Emerton.

Peace Society,

19, New Broad Street,

February 6th, 1851.

Sir,

In reply to your note dated the 1st which did not reach me until to-day, I beg to say, that the Committee of the Peace Society are preparing a variety of Pamphlets and Tracts in the German, French, Italian, and other continental languages, in which the question of International Peace will be discussed in its various aspects, especially in its Christian bearing, which they intend to distribute gratuitously and copiously among the foreigners who are expected to visit our shores this year.

It is intended also to hold the Peace Congress in London during the Exhibition, and I have reason to believe from the correspondence which I am now carrying on with gentlemen in France, Belgium, America, various parts of Germany, &c. that there will be at that meeting a very influential representative of the different countries of the world.

We are at this time making an appeal to the friends of Peace throughout England to assist us in the formation of a special fund

for preparing and printing the publications to which I have referred, in foreign languages.

Hoping the above information will be satisfactory to you,

I am, Sir,

Your's respectfully,

HENRY RICHARD, *Sec.*

The National Temperance Society,
59, Fleet Street, London,
February 8th, 1851.

Dear Sir,

Your favour some time after date was brought to us. Arrangements are in progress for increased exertions during the Exhibition. I hope that tracts in French and German as well as English, will be circulated, and that some important demonstrations will be held. But I am not in a position to say definitely at present. A meeting of Temperance men from all parts of the kingdom will assemble at Leicester next week to consider the matter, and make preliminary arrangements,

I am, Dear Sir,

Your's truly,

J. DOXSEY, *Sec.*

Religious Tract Society,
56, Paternoster Row,
February 8th, 1851.

Sir,

The Society is preparing a variety of Tracts in various Continental languages for free circulation among the foreigners who

may visit our Country this summer. The Committee also hope to open a Depot near the Exhibition for the sale of our foreign and English publications. An address to our foreign friends is also preparing for large circulation,

I remain, Sir,

Your's obediently,

WILLIAM JONES.

Rev. Dr. Emerton.

British Society for the
Propagation of the Gospel among the Jews,
1, Crescent Place, Blackfriars,
February 6th, 1851.

Dear Sir,

I am desired to express to you the thanks of the Committee for your kind note of the 1st instant.

They have referred the subject of your enquiry to the consideration of a sub-committee; and, I think it probable, that one or two Missionaries will be specially occupied in seeking the spiritual good of our Jewish Visitors.

Any communication from you will be acceptable.

I remain, Dear Sir,

Your's most respectfully,

GEORGE YONGE, *Rest. Sec.*

Dr. Emerton.

HANWELL HOUSE,

April 5th, 1851.

MY LORD ARCHBISHOP,

I trust your Grace will pardon the liberty I am taking in addressing you.

In reading over the Prize Essays which have been already sent in, I find nothing so much insisted upon as the wish that ardent aspirations should arise from every heart to our common Creator for His Blessing on the Union of all Nations at the Great Exhibition; and that religious services should be appointed for the purpose of supplicating Divine aid against the unavoidable Temptations of the Scene.

I have thought it my duty to place this before your Grace, although fully assured of your having provided that every thing which can be deemed necessary at this important period should be done.

I have the honor to be,

My Lord Archbishop,

Your Grace's most obedient humble servant,

J. A. EMERTON.

To his Grace
The Archbishop of Canterbury.

RICHARD KEYSELL, PRINTER, 2, RED LION COURT, FLEET STREET.